

The translation of S. Thomas, Summa Pars III, Question LXIV, Art. 10, "*Utrum intentio recta ministri requiratur ad perfectionem sacramenti*" was rendered by Br. Hatton, and the translation of Question LXV, Art. 1, "*De numero sacramentorum*," by Br. Hayward.

Brs. Cowl and Lobdell were appointed to translate the article, "*Utrum sacramenta convenienter ordinentur secundum modum praedictum*" [Question LXV, Art. 2], for the September Conference, and the Warden will give the meditation. It was decided to hold the next conference in connection with the General Chapter and Retreat on Tuesday, Sept. 12th, following the Mass of the Holy Ghost sung at 10.30 a. m.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

C. S. S. S.

AUGUST CONFERENCE, 1899.

ACTA.

C. S. S. S.

AUGUST CONFERENCE 1899.

A Conference of the C. S. S. S. was held at 11.30 a. m. at S. Saviour's House, Philadelphia, on Monday, Aug. 21st, 1899.

Present—The Master, the Warden, Brs Cowl, Doran, Hayward and Hatton. Acknowledgements for July were read from Brs. Webb, Stone, Curtis, Raker, Bowles, Ward, Blackman, Jenks, Cogswell, Hitchcock, Macpherson and Purdy.

Acknowledgements for August: Brs. Stone, Raker, Cogswell, Hitchcock, Bowles and Macpherson.

The following Meditation was given by the Master:

"Christ in you the hope of glory."—Col. i. 27.

1st Prelude: Contemplate Jesus saying to the disciples, "Lo I am with you always."

2d Prelude: Pray that the indwelling Jesus may fill you with hope.

I.—*Christ the hope of your spiritual life.*

1 "We are saved by hope." (a) He that hopeth, persevereth, (b) and he that persevereth, overcometh: "He that endureth to the end shall be saved."

2 Christ in us is our hope, because (a) He had passed successfully through our every experience. (b) He has overcome all the power of the enemy, (c) and this mighty conqueror is in us: "Ye are complete in Him."

3 Therefore if we abide in Him and He in us, we need have no fear (a) of the power of man or devil, (b) or any doubt as to the final issue of the struggle now going on in us: "Christ in you the hope of glory."

II.—*Christ is the hope of our ministry.*

1 Consider Jesus dwelling in us as His priests.

2 Consider the power of His voice speaking through us [a] in intercessions, [b] in teaching and in dealing with individual souls.

3 Consider the power of the indwelling Jesus enabling us to do every work to which he calls us: "I can do all things through Christ which strengtheneth me."

4 Ought there to be any timidity or discouragement when Jesus is in us? Christ in us the hope of glory in our ministry!

III.—*Christ the hope of the souls committed to our care.*

1 We must teach them, "The Kingdom of GOD is within you." Without this they will not grow spiritually.

2 The sense of the sinfulness of sin must be based on the realization that they are indeed members of Christ.

3 The indwelling of Christ must be the ground of their hope of glory [a] in temptation [b] in sorrow [c] in poverty.

in His loneliness, betrayal, desertion, contact with sin and the powers of evil, and in separation on the Cross from His Father.

There can be no true sanctification of our lives without penance, cross-bearing, "filling up that which is behind of the afflictions of Christ" in our flesh for His Body's sake which is the Church, whereof we are made ministers.

The life of penance is the life of love.

III.—*Consider the object of our sanctification—conformity to the Divine Will.*

1 "My meat is to do the will of Him that sent me." Our Lord ever conformed His human will to the divine will. Can the will of the creature become one with the will of the Creator? Can it traverse that immeasurable distance? Yes; so it did when in the garden, the Second Adam strove with strong crying and tears, and His human will made one last leap into the mighty bosom of the divine will, and made a way for ours to follow.

2 "This is the will of God even your sanctification."

The translation of S. Thomas, *Summa, Pars III, Question LXX, Art. 2*, "*Utrum sacramenta convenienter ordinentur secundum modum praedictum*," was rendered by Brs. Cowland and Lobdell. Brs. McGarvey and Stone were appointed to translate Article 3 for the next conference. Br. Robinson was appointed to give the Meditation at the October Conference. In the election for Warden which followed the present Warden was re-elected.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

C. S. S. S.

SEPTEMBER CONFERENCE, 1899.

ACTA.

C. S. S. S.

SEPTEMBER CONFERENCE, 1899.

A Conference of the C. S. S. S. was held at 11.30 a. m. at S. Saviour's House, Philadelphia, on Tuesday, September 12th, 1899.

Present—The Master, the Vice Master, the Warden, Brs. Cowl, Stone, Lobdell, Newton, Bowles, Hayward, Robinson, Cogswell, Doran, Hitchcock, Hatton, Macpherson, Purdy, Ward, McClellan and Oliver.

Acknowledgements for August and September were read from Br. Jenks.

The following Meditation was given by the Warden :

The Sanctification of the Priest.

"For their sakes I sanctify Myself."—S. John xvii : 19.

1st Prelude: Contemplate our great High Priest in that upper room pleading with His Father for His disciples and saying, "For their sakes I sanctify Myself."

2d Prelude: Pray that our priesthood may daily become more holy and unselfish.

I.—*Consider the motive of our sanctification—love of souls.*

1 This is the test of our love to GOD. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

2 This is the test of the reality of our priesthood. "As My Father hath sent Me even so send I you." As His priests we must have the heart of the Master beating for souls, the mind of the Master planning for souls, the body of the Master working for souls, seeking for the lost, willing to spend and be spent.

3 This is the test of our progress in the road of self-forgetfulness, the royal pathway of our Lord and of His saints." Acting in the spirit of S. Paul, "I could wish that myself were accursed for my brethren," we are conformed to the likeness of Christ made a curse for us, for "Cursed is everyone that hangeth on a tree."

II.—*Consider the means of our Sanctification.*

1 *Prayer.* If "every creature of God is sanctified by the Word of God and prayer," how much more the Humanity sanctified by the Eternal Word of the Father in the womb of the Blessed Virgin and consecrated to a life of prayer. Our Lord's life sanctified by prayer. Consider His prayers, their frequency, their long-continuance, their spirit.

The life of prayer is the life of faith.

2 *Praise.* It was prophesied of the Christ that he should give His people "the oil of joy for mourning, the garment of praise for the spirit of heaviness" and so living in the spirit of praise, like His Blessed Mother whose spirit rejoiced in God her Saviour, we find our Lord's life sanctified by continual praise: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto me thee, but my Father which is in heaven;" And, again, when the seventy returned with joy, "in that hour Jesus rejoiced in spirit."

"Sanctify the Lord God in your hearts" by a life of praise, and so sanctify your lives and the lives of others.

The life of praise is the life of hope.

3 *Penance.* Our Lord's life was a life of penance, of suffering for sin [a] in body, from fasting, over-fatigue, cold, poverty, scourging, crucifixion, death. [b] In mind, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." [c] In spirit, "He suffered being tempted;"

As he lay in prison loaded with chains, such was his life of obedience to the will of his Master, such must be the life of every true priest. A good priest knows and realizes that God is ordering all things, and if God chooses to send him apparent failure, he is content. He does the work in the place God puts him and stays there. He is a prisoner to the divine will. And if we have a right judgment in all things we will see that there is no failure in work done for Christ. The Christians in Rome no doubt thought St. Paul would preach in the forum. But that true priest from his prison writes, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather into the futherance of the Gospel." "They of Cæsar's household salute you." The sanctified intention, the zealous endeavour, in the place where we are, however limited, is what God demands of his priests.

Conclusion.

St. Paul was waiting, in longing expectation to die and be with Christ. His fellow prisoners were also waiting but in fear and trembling, the cold sweat running down their backs.

The true priest is anxious to die. The faithless priest, above all men, fears death. One day we will all be delivered from our earthly bonds, but the bonds of the priesthood are eternal after the order of Melchizedec. But whose will the fetters be, those of hell or of heaven.

Oh, the anguish of the one, "Bind him hand and foot." The joy of the other, enfolded in the loving arms of Christ, and the gates of the celestial city closed, when nothing more can separate us from our Master.

The translation of S. Thomas, *Summa Pars III, Question LXV, Art. 3*, "Utrum sacramentum eucharistiae sit potissimum inter sacramenta," was rendered by the Master, translation of the same also received from Br. Stone.

Appointments for next Conference. For the meditation Br. Cowl. For translation of the following article of S. Thomas, Brs. Robinson and VanSyckel.

The Warden rendered a favorable report of his visit to the brethren in the General Theological Seminary.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,

Warden, C. S. S. S.

C. S. S. S.

OCTOBER CONFERENCE, 1899.

ACTA.

C. S. S. S.

OCTOBER CONFERENCE, 1899.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, Oct. 16th, at 11.30 a. m.

There were present at the Chapter of faults—The Master, the Warden, Brs. Cowl, Cameron, Lobdell, Newton, Hayward, Robinson, Ward, Doran and Hatton. Acknowledgements for October were read from Brs. Webb, Stone, Raker, Bowles, Jenks, Cogswell, Trowbridge, Hitchcock and Macpherson. Also from Br. Raker for September.

Chapter II of the Constitution was read followed by the Litany of the Congregation.

Br. Robinson gave the following Meditation :

The Priest the Prisoner of the Lord.

"I, therefore, the prisoner of the Lord."—Ep. iv : 1.

1st Prelude : Contemplate St. Paul lying in the Roman prison, deprived of the light of day, fed on harsh food, loaded with chains.

2d Prelude : Pray that God may give us a right judgment in all things.

I.—St. Paul was the prisoner of the grace of Christ.

He saw that divine things were the true riches, and, in comparison, all creatures were worthless. Having this right judgment he could not but choose to become poor in temporal things that he might be rich in eternal.

He thus exercised the first of the counsels of perfection, the spirit of poverty.

1 In his estimation of external things. "I do count them but dung, that I may win Christ and be found in him."

2 In his regard for persons. "With me it is a very small thing that I should be judged of you or of man's judgment."

3 In the estimation of himself. "Sinners : of whom I am chief." "When I am weak, then am I strong."

As he lay in prison deprived of the light of day, such was his entire life of poverty in Christ, such must be the life of every true priest. The Ambassador of Jesus Christ must not rest or depend upon any merely natural strength, but he must be supported by, and come under the dominion of, divine grace. And whatever holds him back from the life of grace must be despised. "If thy right hand offend thee cut it off." And even though God has endowed him with temporal goods and many natural gifts, yet he ought to have at least the spirit of holy poverty esteeming grace the true riches. And grace will sanctify the natural things for the glory of God.

II.—St. Paul was the prisoner of the Cross of Christ.

He not only saw the value of grace but he used the means, and the only means, to possess it and grow in it. He thus exercised the second of the counsels of perfection, chastity.

1 In his submission to law of revelation. "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

2 In the submission of his body to the law of grace. "I keep under my body and bring it into subjection."

3 In his submission to Law of Calvary. "I die daily."

As he lay in prison fed on harsh food such was his life of chastity and austerity in Christ, such must be the life of every true priest. The priest must be a prisoner to the way of the cross. There is no new way to attain the knowledge of God or to sanctify. The natural man cannot know the things of the Spirit of God. All holy priests have walked the way of Calvary and felt themselves bound to that path with its loneliness and suffering.

III.—St. Paul was a prisoner to the will of Christ.

He thus exercised the third counsel of perfection, obedience.

1 In the acceptance of his circumstances. "I have learned in whatsoever state I am therewith to be content."

2 In the acceptance of responsibility. "That which cometh upon me daily the care of all the Churches."

3 In the acceptance of apparent failure. "Bonds and afflictions abide me."

The Warden announced the following appointments for literary work in S. Thomas for the ensuing year, and reminded the members of the resolution of the Congregation at the last Chapter that the work be done at the proper time.

TRANSLATIONS FOR THE CONFERENCES,

1899-1900.

Summa, Pars III, Questio LXVI.

December, . . .	Art. 1 . . .	Brs. Doran and Bowles.
January, . . .	" 2 . . .	" Webb and Cameron.
February, . . .	" 3 . . .	" Raker and Hayward.
March, . . .	" 4 . . .	" Cowl and Jenks.
April, . . .	" 5 . . .	" Ward and Trowbridge.
May, . . .	" 6 . . .	" Hitchcock and Lobdell.
June, . . .	" 7 . . .	" Stone and Newton.
July, . . .	" 8 . . .	" McGarvey and Cogswell.
August, . . .	" 9 . . .	" Purdy and Hatton.
September, . . .	" 10 . . .	" Sherlock and Oliver.
October, . . .	" 11 . . .	" Cooke and Macpherson.
November, . . .	" 12 . . .	" Robinson and VanSyckel.

Br. Ward was appointed to give the meditation at the next conference.

The Master announced that in accordance with the resolution of the last Chapter, a general Retreat for Priests had been given under the auspices of the Congregation. This Retreat was held at S. Saviour's, lasted two days, and was attended by nine of the clergy.

In accordance with the provisions of the Constitutions, the name of Mr. Albert S. Cooper, candidate for Holy Orders, and student in the General Theological Seminary, was laid before the Conference as an applicant for admission to the Congregation.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

C. S. S. S.

NOVEMBER CONFERENCE, 1899.

ACTA.

C. S. S. S.

NOVEMBER CONFERENCE, 1899.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, November 20th at 11.30 a. m.

There were present at the Chapter of faults—The Master, the Warden, Brs. Cowl, Hayward, Hatton, Cameron, Ward and Doran.

Acknowledgements for November were read from Brs. Webb, Stone, Lobdell, Newton, Raker, Bowles, Robinson, Jenks, Cogswell, Hitchcock, Macpherson and Purdy.

Chapter III of the Constitutions was read, followed by the Litany of the Congregation.

Br. Cowl gave the following Meditation :

The Oblation of the Priest.

"Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 S. Peter ii : 21.

1st Prelude: Contemplate, Mount Calvary, the hill of the dead, strewn with human bones and refuse; the Cross set at the top, the great High Priest dying thereon, the sinful rabble—the representatives of dying humanity—surging about Him; Christ in the darkness, surrounded by the dead and dying, crying out victoriously, "It is finished."

2nd Prelude: Pray that in the power of Christ's Priesthood you may make a complete oblation of your whole life to GOD.

I.—*The Oblation of our great High Priest.*

1 He is the Almighty God made man for us; equal to the Father in wisdom, power and glory.

2 Consider; His laying aside of His heavenly glory; His whole earthly life an oblation to the Father; His sacred Mind and Body and Will, all offered in sacrifice to God. Consider, sinful men, His creatures, yet now His executioners. Consider, the merits of that great oblation as sufficient for the sins of the whole world.

3 Let us love more deeply our great High Priest and seek to increase our gratitude for the riches of His grace.

II.—*The Oblation of the Christian Priest.*

1 The Christian Priest, a frail and sinful man, yet by his ordination raised into union with the eternal Priesthood of Christ.

2 Consider the Christian Priest offering himself to God in union with the great oblation of Christ; the Priest's mind united with the mind of Christ that it may be offered to God in the work of the Priesthood; the Priest's body, a living member of Christ's Body, sacrificed to God in toil, sickness and death for the work of Christ—the Priest's Will united to Christ's Will, and day by day by resignation to that will conforming the whole man to the likeness of Christ.

3 Let us resolve to follow more closely the steps of our great High Priest in humility of mind, in mortification of the body and in loving obedience.

III. *Those for whom the Oblation is made.*

1 "Christ also suffered for us." "For their sakes I sanctify myself." For us sinners—the dead and dying of this world; rebels against God; the executioners of His only Son.

2 Consider, that priests are to give their lives for sinners, to seek daily the lost, the fallen, the sick souls, that the merits of the Oblation of our great High Priest may be applied to them for their salvation.

3 Cultivate the spirit of martyrdom in hidden sacrifices for souls.

Thank God that He has called you to His Priesthood.

The translation of S. Thomas, Summa, Pars III, Questio LXV, Art. 4, "*Utrum omnia sacramenta sint de necessitate salutis*," was rendered by the Warden, translation of the same also received from Br. Robinson.

Brs. Webb and Cameron were appointed to translate the following article of S. Thomas for the next Conference, and Br. Lobdell was appointed to give the Meditation.

In the absence of the Master, the Warden announced that the Rev. Walter S. Trowbridge had ceased to be a member of the Congregation. Also that no disqualifications having been urged against Mr. Albert S. Cooper, applicant for admission to the congregation, the same would be received into the congregation at an early date.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden C. S. S. S.

C. S. S. S.

DECEMBER CONFERENCE. 1899.

ACTA.

C. S. S. S.

DECEMBER CONFERENCE, 1899.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, Dec. 18th, at 11.30 a. m.

There were present at the Chapter of faults—The Warden, Brs. Cowl, Lobdell, Hayward, Hatton, Doran and Ward.

Acknowledgements for December were read from the Master, Brs. Webb, Stone, Raker, Robinson, Bowles, Jenks, Cogswell, Hitchcock, Macpherson and Purdy.

Chapter IV of the Constitutions was read, followed by the Litany of the Congregation.

Br. Ward gave the following Meditation :

The Christian Messenger.

St. Matt. xi : 10.—“Behold I send My Messenger before Thy face, which shall prepare Thy way before Thee.”

1st Prelude : Contemplate St. John the Baptist on the banks of the Jordan delivering his message “Repent ye for the kingdom of heaven is at hand.”—St. Matt. iii : 2.

2d Prelude : Pray that we may be informed more with the spirit and character of St. John, so as to prepare our generation for the coming of Christ.

I.—*The life of the Christian messenger.*

1 Detachment.

2 Mortification.

3 Conformity to model given by God. In St. John's case he was prepared by God Himself in the desert. The Christian messenger has the Lord Jesus Christ for his model.

II—*The message of the Christian messenger.*

1 Its sameness, repentance, reconciliation.

2 Hardness of the message. Nothing smoothed down. Hard to the hard-hearted and careless.

3. Gentleness to those who turn and repent. St. John's advice and counsel to those who professed real repentance.

III—*The death of the Christian messenger.*

1 Perseverance unto death is the test of the Christian messenger.

2 Disappointment and rebuff is the portion of Christian messenger. Preach only so as to bring others to Christ. Only called to deliver his message, not to think of what results to himself will be.

3 Devotion to his work is completed in the great oblation of death. All our faculties offered to God.

Thank God for privilege of being His messengers to our own generation. Standing in the position of St. John Baptist. Forerunners of Christ. Hand on all the effect of our work to Christ.

“He must increase but I must decrease.”—St. John iii : 30.

The translation of S. Thomas, Summa Pars III, Question LXVI, Art. 1, “*Utrum baptismus sit ipsa ablutio,*” was rendered by Br. Doran.

The translation of S. Thomas, *Summa Pars III, Question LXVI, Art. 2, "Utrum Baptismus fuerit institutus post Christi passionem,"* was rendered by the Master, and the translation of another article by Br. Webb was read by the Warden. The Warden noted that Brs. Bowles and Cameron had failed to send in the translations of their assigned articles.

Brs. Raker and Hayward were appointed to translate S. Thomas, *Summa Pars III, Question LXVI, Art. 3, "Utrum ad Baptismum requiratur aqua simplex,"* for the next Conference, and the Master was requested to give a pre-lenten Meditation for the Companions at the same Conference.

The Master announced that Mr. Albert S. Cooper, candidate for Holy Orders, had been received into the Congregation.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden C. S. S. S.

C. S. S. S.

JANUARY CONFERENCE. 1900.

ACTA.

C. S. S. S.

JANUARY CONFERENCE, 1900.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, Jan. 15th, at 11.30 o'clock.

There were present at the Chapter of faults—The Master, the Warden, Brs. Cowl, Lobdell, Hayward, Hatton, Stone, Ward and Doran.

Acknowledgements for January were read from Brs. Webb, Cameron, Newton, Raker, Bowles, Robinson, Jenks, Cogswell, Hitchcock and Macpherson.

Chapter V of the Constitutions was read, followed by the Litany of the Congregation.

Br. Lobdell gave the following Meditation :

Christ as a Priest—Our Example.

Heb. ii : 17.—“Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

1st Prelude: Picture our blessed Lord as seen by S. John, clothed in His priestly garments, in Heaven.

2d Prelude: Pray for grace to be merciful and faithful priests unto God and to live up to our high calling in Christ Jesus.

I.—Consider Christ in His Incarnation, manifest as Man, made like unto His brethren.

- 1 Love, joy, sorrow, etc., of a rational human soul.
- 2 His Body subject to hunger, thirst, cold, pain.
- 3 In all the trials and temptations incident to humanity.
- 4 In meeting death common to all men.

In all these made like unto His brethren that He might be a merciful and faithful High Priest.

II—Consider Christ in His Priesthood, the Office upon which He entered.

- 1 The great High Priest over the Church of God. Typified and predicted.
 - 2 Showing the characteristics of the Priest.
 - (a) Merciful love finding outward expression.
 - (b) Faithful, able and willing to deliver from their sins those whose High Priest He is.
 - 3 Nature of the Office—things pertaining to God.
 - (a) Sacrificial, in propitiating the Father by the once offering up of His Body and His Blood upon the Altar of the Cross, making reconciliation for the sins of His people.
 - (b) Mediatorial, standing before men in things pertaining to God, purifying the sinner through the power of the Precious Blood.

III—Our Priesthood to be the growing up into Him in all things.

- 1 In humility, obedience, chastity.
- 2 In leading lives of:
 - (a) Purification, “As He is pure.”
 - (b) Consecration, “Be ye holy.”
 - (c) Sacrifice—“reasonable, holy and living.”
- 3 (a) In showing mercy, having compassion, giving out ourselves to others and for others.
- (b) In showing faithfulness, as able ministers of the New Testament, as ambassadors for Christ, as acting in things pertaining to God—faithfulness unto death.

- (b) See him at the table of Zebedee: We cannot think of his saying or doing ought which could pain the sensibilities or offend the prejudices of the humble poor.
- 3 Consider how he adapted his words to each individual.
 - (a) He knew how to reason with learned doctors, and how to speak to fisher folks and little children.
 - (b) He knew when and how to reveal mysteries to those prepared for them, and to impart his doctrine to others only, little by little, as they were able to bear it. How many souls are offended by the injudicious presentation of truths, for which the foundation has not yet been laid.
- 4 Consider how he adopted his methods to the dispositions of men.
 - (a) He addresses one openly; another he receives by night.
 - (b) With one he uses parables, to another he speaks plainly.
 - (c) Let us be on our guard against adopting an inflexible system and thinking all souls must conform to that. We must take people as they are, and consider carefully the kind of net and the kind of bait each one requires.

The translation of S. Thomas, Summa Pars III, Questio LXVI, Art. 3, "*Utrum aqua sit propria materia Baptismi*," was rendered by Br. Hayward, translation of the same also received from Br. Raker. A belated translation of the preceding article was received from Br. Bowles.

Brs. Cowl and Jenks were appointed to translate S. Thomas, Summa Pars III, Questio LXVI, Art. 4, "*Utrum ad Baptismum requiratur aqua simplex*," for the next Conference and Br. Doran was appointed to give the Meditation.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden C. S. S. S.

C. S. S. S.

FEBRUARY CONFERENCE, 1900.

ACTA.

C. S. S. S.

FEBRUARY CONFERENCE, 1900.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, Feb. 19th, at 11.30 A. M.

There were present at the Chapter of faults—The Master, the Warden, Brs. Cowl, Lobdell, Hayward, Hatton, Ward and Doran.

Acknowledgements for February were received from Brs. Webb, Stone, Newton, Raker, Robinson, Bowles, Jenks, Cogswell, Hitchcock, Purdy and Macpherson.

A chapter of the Constitutions was read, followed by the Litany of the Congregation.

The Master gave the following Meditation :

Fishers of Men.

"I will make you to become fishers of men."—St. Mark i:17.

1st Prelude: Contemplate the Sea of Galilee; see Simon and Andrew casting a net into the sea; hear the call of Jesus, "Come ye after me, and I will make you to become fishers of men."

2d Prelude: Pray for the prudence of your Lord in the work of winning souls.

I.—*Consider the men we are to win for God.*

1 Immersed in the world like the fish in the sea.

(a) Living with its life, so that to them there seems to be no life apart from it.

(b) And while in the life of the world incapable of breathing the atmosphere of heaven.

2 Yet God wills that men should be lifted up above the waves of this troublesome world.

(a) That they may receive the breath of his quickening Spirit.

(b) That they may hear his voice.

II.—*Consider that he has called us into the priesthood to be fishers of men.*

1 If we would fulfil our vocation we must be living above the world; if we ourselves are immersed in it, how can we lift up others out of it.

2 We must be able even to walk upon the waves of the world. To keep our footing when all the forces of the world threaten to sweep us away, and to persevere in our work of winning souls.

3 We need not to fear; our Master is ever with us. "His way is in the sea, and his paths in the great waters." And when we cry unto him in trouble, he will deliver us out of our distress.

4 Of us who are fishers of men it is specially true that "They that go down to the sea in ships, and occupy their business in great waters; these men see the works of the Lord, and his wonders in the deep."

III.—*Consider the Divine Fisher as our example: "Come ye after me."*

1 Consider how he drew near to men to win them to God.

(a) He came in a familiar form: "He took not on him the nature of angels, but he took on him the seed of Abraham." There was nothing in his outward appearance to repel, or alarm or excite comment. He was true man among men. Alas, how many a priest has repelled souls by some assumed mannerisms of speech or bearing. If we would be wise fishers of men we must be willing to lay aside all affectation, and to be unmistakably *men* in speech or bearing.

(b) He came with a loving heart. The sympathy of Jesus drew all men unto him. If we win men's hearts we will win them to listen to us. We must therefore, be on our guard against habits of thoughts or theories which dry up our sympathies towards any class of men we have been sent to minister to. Our hearts must be as wide as the heart of Jesus.

2 Consider how he adapted himself to every class of men.

(a) See him in the home of the wealthy: We cannot imagine him as indifferent to any observance of polite life.

Br. Ward was appointed to translate S. Thomas, Summa, Pars III Questio LXVI, Art 5, "Utrum haec sit conveniens forma Baptismi: Ego te baptizo in Nomine Patris, et Filii, et Spiritus Sancti."

Br. Webb was appointed to give the meditation at the next Conference on Easter Monday.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

C. S. S. S.

MARCH CONFERENCE, 1900.

ACTA.

C. S. S. S.

MARCH CONFERENCE, 1900.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, March 19th, at 11.30 a. m.

There were present at the Chapter of faults—The Master, the Warden, Brs. Cowl, Lobdell, Hayward, Hatton, Ward and Cogswell.

Acknowledgements for March were received from Brs. Webb, Stone, Newton, Raker, Bowles, Robinson, Jenks, Doran, Hitchcock, Macpherson and Purdy.

A Chapter of the Constitutions was read followed by the Litany of the Congregation.

In the absence of Bro. Doran the Master gave the following Meditation:

The Divine Voice.

"He called unto Him whom He would and they came unto Him."

1st Prelude: Contemplate Jesus calling the soul out of the multitude to be with Him.

2d Prelude: Pray for a simple obedience to the divine Voice.

I.—Consider the power of the divine Voice. "He called unto Him whom He would." "Whom He did predestinate, them He also called."

- (a) Consider the eternal operation of the divine Will. He willed us to be priests from all eternity.
- (b) Consider the unchangeableness of the divine Will.
- (c) Consider the divine Will uttering its voice through all thy life.
- (d) Consider the constraining power of the divine Voice. "They came unto Him." "Whom He called, them He also justified."

II. Consider the purpose of the divine Voice; "That they should be with Him."

- (a) Therefore apart from the multitude; from its businesses; from its life; from its joys.
- (b) And so to be with Jesus at all times; in all places; identified with His interests, His sorrows, His joys, His death, His glory.

The translation of S. Thomas, Summa, Pars III, Questio LXVI, Art. 4, "*Utrum ad Baptismum requiratur aqua simplex*," was rendered by Br. Cowl, translation of the same also received from Br. Jenks.

A letter was read from Br. Cameron in the missionary field at Skagway, Alaska, describing very vividly his life and work there. His work and that of Br. Cooke in Japan, are especially commended to the prayers of the brethren.

(c) To know his sheep "by name." To know their trials, weariness, disposition.

Do the sheep know their shepherd? A pastor, to lead and feed them.

Do they know his teaching, example, manner of life, his zeal, his sincerity.

"He calleth them by name and they follow Him."

The translation of S. Thomas, Summa, Pars III, Question LXVI, Art. 7, "*Utrum immersio in aqua sit de necessitate Baptismi*," was received from Br. Stone and read by the Warden. Br. Newton failed to send in his translation.

The translation of the following article (Questio LXVI, Art. 8) "*Utrum tria immersio sit de necessitate Baptismi*," was assigned to the Master and Br. Cogswell for the July Conference.

Br. Cowl was appointed to give the Meditation at the next Conference.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

C. S. S. S.

JUNE CONFERENCE, 1900.

ACTA.

C. S. S. S.

JUNE CONFERENCE, 1900.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, June 18th, at 11.30 a. m.

There were present at the Chapter of faults—The Master, the Warden, Brs. Cowl, Hayward, Hatton, Ward and Doran.

Acknowledgements were read from Brs. Stone, Newton, Raker, Bowles, Cogswell, Hitchcock, Macpherson and Purdy.

Chapter V of the Constitutions was read, followed by the Litany of the Congregation.

Br. Hatton gave the following Meditation :

CHRIST THE GOOD SHEPHERD : THE PRIEST'S EXAMPLE.

St. John x : 11. "I am the good shepherd; the good shepherd giveth his life for the sheep."

First Prelude. Contemplate our Lord teaching His Disciples some characteristics of their office.

Second Prelude. Pray that in the care of the souls committed to us, we may faithfully follow the example of the Good Shepherd.

One of the most familiar figures employed in Holy Scripture to the condition of man is the likening mankind to sheep, and God's ambassadors to shepherds.

I.—Consider the shepherd's life and work.

- (a) Leading the flock out in the morning to good pastures, from place to place.
- (b) Watching—that the food be not spent.
 - lest any run away.
 - to drive off the wolves.
 - to care for the sick.
- (c) Gathering in at night to the fold.
- (d) The shepherd's life—one work—one aim.

II.—Consider our Lord, the Good Shepherd.

In type—Moses, David.

In prophesy—God's people always spoken of as sheep. Is. xl : 11; xlix : 10; Ps. xxiii : 1.

1. Of the individual soul :

- (a) Beginning of spiritual life in Baptism.
- (b) During the day of life—watching, feeding, protecting, seeking the lost. "I know my sheep." "Calleth them by name." He knows their wants, sufferings, sins, weakness, sickness, also their strivings, intentions, works done in His Name."
- (c) At end of life, how particularly the Good Shepherd. "Yea though I walk through the valley of the shadow of death."

2. He is unlike other shepherds.

"The food which I will give is my flesh." He died for the sheep. "His life a ransom for many." "The lamb of God." His death saves the flock; in other shepherd's death the flock is lost.

III.—Consider the priest as shepherd of his flock. Referred to in Ordinal.

- (a) His duty to lead, watch, protect.
- (b) Seek the lost, careless, indifferent, sinner.

III.—*The surrender of the will to the divine will.*

- 1 The divine will.
 - (a) Ever present under every duty.
 - (b) Sovereign, demanding obedience.
- 2 The human will made
 - (a) To worship the divine will by
 - (b) To surrender to it.
 - (c) This will invite a struggle.

The translation of S. Thomas, Summa, Pars III, Questio LXVII, Art. 3, "*Utrum laicus possit baptizare*," was rendered by Br. Hayward, translation of the same also received from Br. Raker.

Br. Oliver propounded a series of questions which led to an interesting discussion.

The translation of the following article of S. Thomas, "*Utrum mulier possit baptizare*," was assigned to Brs. Cowl and Ward for the March Conference and Br. Lobdell was appointed to give the next Meditation.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden C. S. S. S.

C. S. S. S.

FEBRUARY CONFERENCE, 1901.

ACTA.

C. S. S. S.

FEBRUARY CONFERENCE, 1901.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, February 18th, at 11.30 a. m.

There were present—The Master, the Warden, Brs. Cowl, Lobdell, Hayward, Ward and Oliver.

Acknowledgements were read from Brs. Stone, Newton, Raker, Bowles, Cogswell, Macpherson, Hatton and Cocke.

Chapter V of the Constitutions was read, followed by the Litany of the Congregation.

The Master gave the following Meditation :

The Mortification of the Will.

"Thou shalt worship the Lord God, and Him only shalt thou serve."

1st Prelude: Contemplate thy Lord refusing to surrender His will to the tempter.

2d Prelude: Pray that thy will may be ever surrendered to God.

I.—Man is made for worship.

1 He is a creature; not a God.

(a) This world is forgetting this.

(b) How often do we forget this?

(c) How often would we act with the independence that belongs to God.

(d) Again and again are we beaten down, and taught how dependent we are.

2 The creature is made for service.

(a) The sense of accountability bears witness to this.

(b) And an irresistible power is urging us to surrender ourselves to some one outside of us.

(c) Every man is feeling after a God whom he may serve; he is either surrendering himself to the true God, or to a false one.

3 The service of man.

(a) The surrender of his will.

(b) This is the essence of all worship.

(c) And the person or thing to whom a man surrenders his will, that is his God.

II.—The temptation of man.

1 What an interesting spectacle to the angels is each soul.

(a) The eager desire of the soul to surrender its will in worship.

(b) The voice of God calling to the soul, "Give me thy heart," and the constraining power of grace struggling to win that will for the divine worship.

(c) The various spirits of darkness reaching out after that will, and promising men for their worship. "Ye shall be as gods."

(d) The struggle in the soul as it chooses whom it shall worship with its will, God or Baal.

2 Every man must make a choice. Every man must surrender his will he cannot keep it.

(a) So every man has a God.

(b) And his God is he to whom he too surrendered his will.

(c) And that will is gradually lost in the will of the one to whom it has been surrendered. "I live, yet no longer I," may be said by the man who has surrendered himself to evil, as well as by the saint who is living in Christ.

C. S. S. S.

JUNE CONFERENCE, 1901.

ACTA.

C. S. S. S.

JUNE CONFERENCE, 1901.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, June 17th, at 11.30 a. m.

There were present—The Master, Brs. Cowl, Robinson, Lob-dell, Hayward, Hatton, and Oliver.

Acknowledgements were read from the Warden and from Brs. Bowles, Hitchcock, Purdy, Cooke, Cogswell, Stone, Ward, Raker.

The Master presided in the absence of the Warden.

Br. Cowl gave the following Meditation :

Bearing the Sacred Name.

1st Prelude : Picture the Angels stamping the Sacred Name on our foreheads at Baptism. *Rev. XXII: 4.*

2nd Prelude : Pray that the Sacred Name may be found on our foreheads at the Judgment Day bright and unsullied.

I.—We are Called by God's Name. *Jer. XIV: 9.*

We bear the mark of His Name. *Rev. XXII: 4.*

Some are chosen vessels unto God to bear His Name before men. *Acts IX: 15.*

In bearing faithful witness to that Name we are to hold it against all adversaries and to suffer for it. *Acts IX: 16.*
Rev. II: 13.

II.—Consider the Mark of the Sacred Name shining more and more clearly upon us the more truly we imitate the character of Christ for which it stands.

Consider the Host of angels round about us to assist us to keep bright the mark of that Name by a holy life; and again, the hosts of hell attacking us because we bear that sacred mark.

Consider how that Name has gained lustre upon our brow at each accession of grace in Prayer, in Confirmation, in Penance, in Holy Communion. How we have pledged ourselves to defend and to transmit all that the Sacred Name stands for by virtue of our ordination vows. Hear the laughter in hell each time we allow sin to dim the lustre of that mark on our foreheads.

III.—Give thanks to God for all that the Sacred Name has been to us in the past, that we still count it our great treasure and that we hope to bear it brightly shining to final victory.

Pray for grace to love that holy Name more deeply. Resolve to reverence it as we hear it spoken with a deeper interior love.

The translation of Art. 7, *Questio LXVII* of the Summa, Pars II, was rendered by the Master and Br. Cogswell.

"The next article, *Utrum ille qui aliquem levat de sacro fonti tenatur ad ejus instructionem,*" was assigned to Brs. Purdy and Hatton for the July Conference.

Br. Ward was appointed to give the next Meditation.

The *Officium Proprium* closed the Conference.

WILLIAM McGARVEY,
Master.

C. S. S. S.

SEPTEMBER CONFERENCE, 1901.

ACTA.

C. S. S. S.

SEPTEMBER CONFERENCE, 1901.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Tuesday, September 10th, at 11.30 a. m.

There were present—The Master, the Warden, Brs. Cowl, Lobdell, Hayward, Stone, Bowles, Ward, Robinson, Hatton, Oliver, McClellan and Cooper.

Reports were read from Brs. Cooke, Cogswell, Purdy, and Hitchcock. Belated reports were read from Brs. Bowles and Raker.

Br. Cowl gave the following meditation :

The Humility of Christ.

1st Prelude: Picture Christ humbling Himself even to death upon the Cross.

2nd Prelude: Pray that we may so humble ourselves as to find rest to our souls.

1st Consideration:—*Christ's Humility in His Incarnation.*

1. The Almighty God taking upon Himself the form of a servant, dwelling in the womb of the Virgin, being born a helpless infant.

2. This humility offended all proud worshipers, attracted the humble to His cradle—all are to become as humble and simple as a little child in order to enter His Kingdom.

3. Do we love humility, and practice it, especially in worship, in approaching holy things?

2nd Consideration: *Christ's Humility in His Three Years' Ministry.*

1. He appears before men as a beggar; “He had not where to lay His head;” As one unlearned, “How knoweth this man letters, having never learned?” As a friend of publicans and

and sinners; as a Nazarene; as a carpenter’s son; as one of no reputation.

2. He was anxious that all His work should be attributed to Divine Power; that His words and deeds should be in fulfillment of Holy Scripture; that it might be said that the afflicted were cared for, and that the poor had the gospel preached to them.

3. Let us love to live unknown, except to the souls who are in our care, and to seek God’s glory in all things and not our own.

3rd Consideration:—*Christ's Humility in His Passion.*

1. As a prisoner, in His silence when falsely accused; in the scoffing and mockery on the way of sorrows; on the Cross, in the company of the thieves.

2. It is hard to be humble in times of affliction, when bearing a heavy cross, when exposed to ridicule, when deserted by friends and cast off by the people, and to humbly love them just the same.

3. Have I borne the little crosses sent me? Do I in any sense love the humility of the Cross of Ridicule?

The translation of S. Thomas, Summa, Pars III, Questio LXVIII, Art. II, was rendered by Br. Oliver, as no translation was received from Brs. Cooke and Macpherson.

Art. III. Questio LXVIII, “*Utrum Baptismus sit differentius*” was assigned to Brs. Robinson and Van Syckel for the October conference, and Br. Oliver was appointed to give the next meditation.

This being the September Conference, nominations for the office of warden were in order, and the present warden was re-elected.

The *Officium Proprium* closed the Conference.

N. DUNHAM VAN SYCKEL,
Warden S. S. S.

C. S. S. S.

OCTOBER CONFERENCE, 1901.

ACTA.

C. S. S. S.

OCTOBER CONFERENCE, 1901.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, October 21st, at 11.30 a. m.

There were present—The Warden, Bros. Cowl, Lobdell, Hayward, Ward and Oliver.

Reports were read from Brs. Webb, Stone, Raker, Bowles, Cogswell, Hitchcock, Hatton and Macpherson.

Br. Oliver gave the following Meditation :

The Priest and the World.

(ii Samuel, xi-ii)

1st Prelude: Contemplate Uriah sleeping at his own door with the servants, the priest refusing all indulgence in worldly pleasures because his battle is not yet ended.

2nd Prelude: Pray that we may have strength to sleep at the door with the servants.

A—The world's method of lowering a priest's ideals.

1. Calls him away from the battle. He must often obey, as he needs new provisions for his warfare.

2. Go down to thy house and wash thy feet. Lay aside some of the restrictions of the priestly life. Take a rest.

3. A mess of meat from the king. A week of honor, offered in order that Uriah may go in to his wife. That the priest may lower his ideals so as to condone the sins of the world.

B—The priest's reply in action. He sleeps at his door with the servants.

1. Sleep and rest he must have, but in such manner and measure as shall not unfit him for the return to battle.

2. Outside. The priest always an outsider, even in his own family.

3. With the servants, not with his equals. As servants had no designs to lower the soldier's standard. Well knew he was safe.

C—The priest's reply in words, only given when the world comments on his conduct.

1. The Ark and Israel and Judah abide in tents, temporary dwelling places, unadorned. The Ark, the Blessed Sacrament, temporary altars, no reservation. Israel and Judah, the Church that has gone forth from Jerusalem, from the alliance with the state, and now abides in rough dwellings. The ceremonious uses of the Church changed for the plain, blunt ways of war.

2. My lord Joab and the servants of my lord are encamped in the open field. All leaders of the Catholic party, all faithful Catholics are as the open fields, exposed to the cold of persecution and neglect. Before them the yet untaken city of heresy—behind them the worldly court of their own people that seeks to sap their own strength.

3. Shall I go down to my house and eat and drink? The sense of justice is touched. The remembrance of what his companions are enduring forbids even lawful pleasure. "As thy soul liveth I will not do this thing." By the very allurements that you offer, by the very possibilities of enjoying what is justly my own, no, I will not.

In times of weakness remember the ark dwelling in tents, Joab encamped in the fields and hasten back to the battle.

The translation of S. Thomas, Summa, Pars III, Questio LXVIII, Art. III, was rendered by the Warden. No translation was received from Br. Robinson.

Art. IV, Questio LXVIII, "Utrum peccatores sint baptizandi," was assigned to Brs. McClellan and Cooper for the November Conference, and Br. Ward was appointed to give the next Meditation.

The Officium Proprium closed the Conference.

N. DUNHAM VAN SYCKEL,
Warden C. S. S. S.

Let us pray for that Grace which will keep us pure in heart and intention.

The translation of S. Thomas, Summa, Pars III, Questio LXVIII, Art. 6, "*Utrum peccatores ad Baptismum accedentes teneantur sua peccata confiteri*" was received from Br. Raker and read before the Conference.

Brs. Cowl and Cogswell were appointed to translate Art. 7 for the February conference, and the Warden will give the next meditation.

The *Officium Proprium* closed the Conference.

N. DUNHAM VAN SYCKEL,
Warden, C. S. S. S.

C. S. S. S.

JANUARY CONFERENCE, 1902.

ACTA.

C. S. S. S.

JANUARY CONFERENCE, 1902.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, January 20th, at 11.30 a. m.

There were present—The Master, the Warden, Brs. Cowl, Lobdell, Hayward, Hatton and Ward.

Reports were read from Brs. Webb, Stone, Raker, Bowles, Cogswell, Hitchcock, MacPherson and Purdy.

Chapter I of the Constitution was read, followed by the Litany of the Congregation.

Br. Hatton gave the following Meditation :

Purity of the Priest.

1st Prelude : Contemplate the priest under the Old Dispensation ministering in the Sanctuary.

2nd Prelude : Let us pray that we as priests may with purity of heart and purity of intention perform the function of our office.

1st, The priest.

a A man like other men, yet called of God to serve between Himself and man.

b Called to approach God, nearer than other men approach Him.

c His position under Jewish dispensation : to offer sacrifice :—the sin offering, the peace offering, and the thank offering, to burn incense, to keep light burning, to replace the shew bread each Sabbath.

d So the Christian priest bears the vessels of the Lord.

2nd, The Vessels which he bears :

a To bear the Name of the Lord to the people as St. Paul was a chosen vessel to bear God's name,—to preach, to teach.

b To bear the word of Pardon—in absolving from sin, it is God's pardon which the priest is bearing to the people.

c In conveying blessings.

d He bears the Eternal Son of God—before the people.

e He bears within himself the vocation of a priest of God.

3rd, He that bears these vessels must be clean.

a Purity of heart—free from sin because absolved.

b Purity of intention—doing all for God's glory and in the Name of the Lord—as there were no other cause.

A sermon preached—not for eloquence or show but to win souls to God.

In absolving from sin the pure intention frees us from any infection of the evil we hear.

In offering the Sacrifice of the Mass and consecrating the Body and Blood of our Lord, the pure intention keeps us humble, reverent and obedient.

Appendix.

TREASURER'S REPORT

1901	DR.	
Sep. 10, Bal. on hand,		\$53.84
" 13, Retreat Offerings,		18.50
Nov. 15, Int. Percival Bond,		30.00
1902		
March 1, Royalty on Catechisms,		12.92
" 1, From Companions,		69.00
		— \$184.26

	CR.
1901	
Sep. 11, Deposit in W. S. Fund,	\$18.00
“ 11, Music at Retreat,	10.75
Oct. 14 Other expenses of Retreat,	32.73
1902	
Feb. 18, Plates for Cate. Ins. I,	34.25
Apr. 5, R. R. fare of Master,	25.00
“ 5, Printing,	25.00
“ 5, Postage to Warden,	2.38
“ 5, “ to Treasurer,66
	<hr/> \$148.77
Balance on hand,	\$35.49

April 15, 1902. GEORGE B. STONE, *Treas.*

TRUSTEES' REPORT

1901	
Sept. 11, Reported at Autumn Chapter in	
W. S. Fund,	\$607.04
Sept. 11, Deposit, W. S. Fund,	18.00
Dec. 31, Interest,	16.50
Apr. 15, 1902, Total in W. S. Fund,	\$641.54

Wm. McGARVEY

For the Trustees.

C. S. S. S.

APRIL CONFERENCE, 1902.

ACTA

C. S. S. S.

APRIL CONFERENCE, 1902.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Tuesday, April 15th, at 11.30 a. m., after the Mass of the Holy Ghost had been sung.

There were present—The Master, the Warden, Brs. Cowl, Lobdell, Hayward, Stone and Ward.

Reports received from—Brs. Webb, Newton, Raker, Bowles, Robinson, Cogswell, Hitchcock, Hatton and Macpherson.

The Master gave the following Meditation :

The Goodness of our God.

"I am the good Shepherd."

I.—His Goodness seen in the natural gifts bestowed upon us.

1. In our creation, giving us the possibility of eternal life.
2. In the special gifts of body and soul, fitting us for a particular place in life.
3. In the social position in which he placed us, whether it be high or low ; with many worldly advantages or but few.

II.—His Goodness seen in the supernatural gifts bestowed.

1. The gift of regeneration incorporating us into himself : *"I have said ye are gods."*
2. The gift of illumination whereby we know him.

3. The gift of strengthening whereby we are enabled to rise up more and more to the realization of his purpose.

III.—His Goodness seen in giving us repentance.

1. Going after us when we had strayed from him.
2. Calling us, even in the midst of our sins, to return to him.
3. Giving us a detestation of the sin we delighted in, and a longing for the peace of reconciliation.
4. Receiving us back with love and gentleness, *"for he is good, for his mercy endureth forever."*

The translation of S. Thomas, Summa, Pars III, Questio LXVIII, Art. 9, was rendered by Br. Lobdell. Translation of Art. 8 received from Br. Bowles.

There being not a sufficient number of the Companions present to assemble in Chapter, the report of the Treasurer was read in Conference and ordered printed in the Acta.

At a meeting of the Committee on "Expansion" it was unanimously resolved to report to the next Chapter, *"That it is inexpedient for the Congregation to take any steps towards the altering of its Constitution along the lines contemplated."*

Appointments for the May Conference : Br. Cowl to give the meditation ; Brs. Stone and Newton to translate Art. 10, Questio LXVIII, of the Summa of S. Thomas.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

Appointments for June Conference: Br. Stone to give the meditation; Brs. McGarvey and McClellan to translate Art. 11, Questio LXVIII, of the Summa of S. Thomas.

The name of Mr. F. Philips Osmond Reed of Nashotah, was presented to the Conference with his application for admission into the Congregation.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

C. S. S. S.

MAY CONFERENCE, 1902.

ACTA.

C. S. S. S.

MAY CONFERENCE, 1902.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Whitsun-Monday, May 19th, at 11.30 a. m.

There were present—The Master, the Warden, Brs. Cowl, Lobdell, Ward, McClellan and Cooper.

Reports received from—Brs. Webb, Stone, Raker, Bowles, Hitchcock, Macpherson and Purdy.

Br. Cowl gave the following Meditation :

On Prayer.

1st Prelude—And another angel came and stood at the altar having a golden censer: and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel's hand.—Rev. viii : 3, 4.

2nd Prelude—Pray for the Spirit of Prayer.

I—*The Value of Prayer.*

1. It is the royal road to heaven along which alone true treasures can be found.
2. It brings us into the company of God, of the Saints, and Holy Angels.
3. It enables us to view the world from a heavenly standpoint.

II—*The Necessity of Prayer.*

1. It is the channel through which God communicates priceless gifts.
2. It is the key that unlocks God's treasury of grace.
3. It is the regulator of our spiritual life.

III—*Perseverance in Prayer.*

1. The throne of God is ever open to the true suppliant.
2. The suppliant should not waver until the needs of his soul are satisfied.
3. The end is to be offered wholly to God as a sweet smelling savour through the merits of Christ.

The translation of S. Thomas, Summa, Pars III, Questio LXVIII, Art. 10, "*Utrum Pueri Judæorum vel Aliorum Infidelium Siut Invitis Parentibus Baptizandi*," was received from Br. Stone and read to the Conference. No translation was received from Br. Newton.

To Envy: "I will believe myself less deserving than others."

To Sloth: "I won't seek ease for myself, but work as God wants me."

So humility includes all virtues.

III.—"God resisteth the proud."

Think of it! Not neglects, ignores, leaves alone, but resists. Why? Because proud resist God.

Proud disrespectful to God; not submissive to Him, takes credit to self for what He does, sets up self against Him. Proud begin to resist God and then He resists them."

IV.—"Be clothed with humility."

Clothing often used to show who a person is. Blue uniform shows soldier in U. S. Army. Body guard, which President is to have, will be distinguished by its clothing.

White robe used to be given to newly baptized. So clothing of humility to show humble heart and mind.

Have harmony between clothing of humility and real character. Know own worthlessness thoroughly and make pride impossible.

Resolve to obey precept of our Blessed Lord. "Be clothed with humility."

The translation S. Thomas, *Summa*, Pars. III., *Questio LXVIII*, Art 11, was rendered by the Master. No translation was received from Br. McClellan.

Appointments for July Conference: Br. McClellan to give the meditation; Brs. Purdy and Hatton to translate Art. 12, *Questio LXVIII* of the *Summa*.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

C. S. S. S.

JUNE CONFERENCE, 1902.

ACTA.

C. S. S. S.

JUNE CONFERENCE, 1902.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, June 16th, at 11.30 a. m.

There were present—The Master, the Warden, Brs. Hayward, Lobdell, Raker and Ward.

Reports received from—Brs. Cowl, Stone, Bowles, Cogswell, Hitchcock, Macpherson and Purdy.

Br. Stone sent the following Meditation :

Pride and Humility.

1 Pet. V., 5.—“Be clothed with humility; for God resisteth the proud.”

1st Prelude: Think of the Pharisee and Publican, going to the temple for prayers. Pharisee, proud, compares self with other men to own advantage. Publican, humble, compares self with God to own disadvantage. God resists the Pharisee and gives grace to the Publican.

2d Prelude: Pray that as companions of our Blessed Lord, we may be clothed with humility.

CONTRAST PRIDE AND HUMILITY.

I.—Pride. Greatest sin, for includes all sin. Sin began with pride of Lucifer.

Now pride includes every one of mortal sins. The six other sins only different manifestations of pride. For pride means more than the common notion, that it attends fine clothes, great accomplishments, much wealth. Essence of pride, thought for self, making self the center. Pride, sin of poor as much as of rich.

See how other sins are forms of pride ;

Anger—Thought of self as deserving better treatment than that received.

Gluttony—Thought for body, to gratify and indulge appetite for food and drink.

Lust—Thought for body, to gratify and indulge impure desires.

Covetousness—Thought for self, to have for own what belongs to another.

Envy—Thought for self, “I deserve as much as he.”

Sloth—Thought for self, to gratify wish to rest, not to work. So pride, the sin against God, wise to please self, not God.

II.—Humility, very great virtue, opposite to pride, wish to please God and neighbor rather than self.

Humility, opposite to all mortal sins.

To Anger: “I don’t deserve any better treatment, for I have sinned against God and others.”

To Gluttony: “I won’t think so much of my appetite, and eat and drink all I can to gratify it.”

To Lust: “I won’t think about my bodily passion and give in to this evil desire.”

To Covetousness: “I won’t think about my goods and want too much to add to them.”

(a) "I am doing a *work*." The helpfulness of work, especially to the Priest.

(b) "A *great work*." So great that none knows its greatness—perpetuating the Incarnation!

(c) "Why should the *work* cease, whilst I leave it and come down to *you*?" The utter insignificance alike of calumny, seduction, self-indulgence, and misunderstanding, as motives for the surrender of our ideals. The power of God is working through us.

The translations S. Thomas, Summa, Pars. III., Questio LXVIII, Art 11, were received from Brs. Purdy and Hatton.

Appointments for August Conference: Br. Cowl to give the meditation; Brs. Macpherson and VanSyckel to translate Art. 1, Questio LXIX, of the Summa.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.

C. S. S. S.

JULY CONFERENCE, 1902.

ACTA.

C. S. S. S.

JULY CONFERENCE, 1902.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, July 21st, at 11.30 a. m.

There were present—The Master, the Warden, and Br. McClellan.

Reports received from—Brs. Webb, Cowl, Hayward, Stone, Raker, Bowles, Cogswell, Hitchcock, Macpherson and Purdy.

Chapter II of the Constitutions was read followed by the Litany of the Congregation.

Br. McClellan gave the following Meditation :

DISTRACTIONS.

“Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, that Sanballat and Geshem sent unto me, saying, ‘Come, let us meet together’ But they thought to do me mischief. And I sent messengers unto them, saying,

I am doing a great work, so that I cannot come down ; Why should the work cease, whilst I leave it, and come down to you ?” —Neh. vi. 1-3.

1st Prelude.—Contemplate Nehemiah, in his oversight of the work at Jerusalem, receiving the message of his enemies.

2d Prelude.—Pray for perseverance against distractions in work.

I.—Nehemiah a great type of the Christian Priesthood.

(a) In his official position as cup-bearer to the King, typifying the Divine Powers of Order.

(b) In his natural personal fitness for his great work, typifying the signs of God’s call.

(c) In his commission from the King, typifying the Great Commission to go forth and build up the kingdom of God on earth.

II.—His three enemies are types of three kinds of distractions, of which Satan makes use against the Priest.

(a) Tobiah the Ammonite belonged to a race ever hostile to the Jews. Such are the personal enemies of the Priest, who endeavor to ruin his work by calumny.

(b) Geshem the Arabian was a descendent of Ishmael, and hence of Abraham. He represents the distraction of old connections :—relationships, friendships.

(c) Sanballat the Horonite was a Samaritan, one of those blind half-worshippers of the true God. So the Priest suffers from other Christians who cannot understand his position.

III.—The answer to distracting voices :

“I am doing a great work, so that I cannot come down : Why should the work cease, whilst I leave it and come down to you ?”

The present Warden was re-elected by the Conference.

The Master, Brs. Hayward and Ward were appointed a committee to report on additional theological study in the Conference, part of which should be French.

The Warden announced the following appointments for work in S. Thomas, Summa, Pars III, for the ensuing year :

Translations for the Conferences, 1902-1903.

Oct.,	Questio LXIX,	Art. 3,	Brs. Ward and Webb.
Nov.,	"	" 4,	Brs. Raker and Robinson.
Dec.,	"	" 5,	Brs. Cowl and Cogswell.
Jan.,	"	" 6,	Brs. Hayward and Hitchcock.
Feb.,	"	" 7,	Brs. Bowles and Lobdell.
March,	"	" 8,	Brs. Stone and Newton.
April,	"	" 9,	Brs. McGarvey and McClellan.
May,	"	" 10,	Brs. Purdy and Hatton.
June,	Questio LXX	" 1,	Brs. McPherson and VanSyckel.
July,	"	" 2,	Brs. Cooper and Cowan.
Aug.,	"	" 3,	Brs. Ward and Webb.
Sept.,	"	" 4,	Brs. Raker and Robinson.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden C. S. S. S.

C. S. S. S.

SEPTEMBER CONFERENCE, 1902.

ACTA.

C. S. S. S.

SEPTEMBER CONFERENCE, 1902.

A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Tuseday, September 9th, at 11.30 a. m.

There were present—The Master, the Vice Master, the Warden, Brs. Cowl, Lobdell, Hayward, Stone, Bowles, Ward, Robinson, Hitchcock, Macpherson, McClelian, Cooper and Cowan.

Reports were received from—Brs. Newton and Hatton.

Chapter IV. of the Constitutions was read, followed by the Litany of the Congregation.

The Warden gave the following meditation :

SPIRITUAL WISDOM.

Second Chapter, First Corinthians.

1st Prelude—Contemplate S. Paul preaching to the Corinthian Christians, not with enticing words of man's wisdom, but with the hidden wisdom revealed by the Spirit which searcheth the deep things of God.

2d Prelude—Pray that as Priests we may speak, “not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.”

I.—Effects of Spiritual Wisdom.

- (a) It gives unity of purpose, “I determined not to know anything among you save Jesus Christ and Him crucified.”
- (b) It gives strength and boldness, “I was with you in weakness, and in fear, and in much trembling.”
- (c) It gives power, “My speech and my preaching was with demonstration of the Spirit and of power.”

II.—The Source of Spiritual Wisdom.

- (a) The Third Person of the Blessed Trinity the Lord and Giver of Life.
- (b) His Personality. His work in the world and in the Church.

III.—The Subjects of this Spiritual Wisdom.

- (a) Those who are spiritual, “The natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, for they are spiritually discerned.”

- (b) The soul of man, the great battle ground in the warfare between the body and the Spirit.

Will—To deepen in your soul the fear of the Lord, which is the beginning of wisdom.

Coll—To the Spirit which is of God ; that we might know the things that are freely given to us of God.

Translations of S. Thomas were read by Brs. Cooper and Cowan.

Appointments for October Conference : Br. Stone to give the meditation ; Brs. Ward and Webb to translate *Questio LXIX*, Art. 3, of the Summa.